

# Here folowbeth the doctry

nall of symple people: Whiche treateth of the .x. cō  
maundementes With the .vii. sacramentes. And  
dyuers other good inedytacyons: as moze playne  
ly sheweth in the table folowynge.





**There foloweth the table of this present booke:  
With the chapytres sette in ordre.**

<b>Of the artycles of the faythe. Capitulo.</b>	<b>Primo.</b>
<b>Of the lounge of god. Ca.</b>	<b>ii.</b>
<b>For to be comforted in all trybulatyon. Ca.</b>	<b>iii.</b>
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<b>Of the .x. commaundementes of the lawe. ca.</b>	<b>vii.</b>
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<b>Of the extreme vncryon that is called annoplynge. ca.</b>	<b>xxi.</b>
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<b>Of the sacrament of maryage and how husbandes and wyues ought to loue eche other. ca.</b>	<b>xxiii.</b>
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<b>Of contynence or chastyte. ca.</b>	<b>xxv.</b>
<b>Of byrgnyte. ca.</b>	<b>xxvi.</b>
<b>Of confessyon and of his vertue. ca.</b>	<b>xxvii.</b>



Howe confessyon ought to be made and howe the pzeest ought  
to adzeffe them whome he confelleth.ca. xxviii.

Howe a man ought to amende hym agaynste a nother and to  
do satisfactyon.ca. xxix.

Of the fyre of purgatory & of apdypnge thē that there be.ca. xxx.

Of the paynes of helle and howe the dampned creatures com=  
playne them in helle.ca. xxxi.

Of the daye of Iugement.ca. xxxii.

Of the Joyes of paradyle.ca. xxxiii.

**H**ere endeth the table.



**¶** Here begynneth the chapytres of this present booke. And fyrste of the artycles of the faythe.  
**Capitulo.** \* **Primo.**

**W**e ought to byleue in this fayth to lyue and dye that there is one onely god in thre parsones. That is to wete / the father / the sonne / and the holy goost. The parsonne of the sonne is our sa-  
uoure Ihesu Cryste that for the loue of vs for to redeme and saue vs descended fro paradysse and toke fleshe humayne in the vyrgyn Mary and suffered de-  
the and passyon moche angurously in the tree of the crosse for vs. And vpon Ester dawe aroise frome dethe to lyffe. And the dawe of the Ascencion he monnted vnto heuen and sytteth vpon the ryght hande of god the father / & shall come agayne at the day of Iugement to Iuge al the worlde: and shal yelde vnto eche parsonne after theyr deseruynge. These artycles of the fay-  
the and all the other thou ought to byleue stedfastly. And yf by thy synplenesse thou haste byleued or doest byleue otherwyle / thyne intencion ought alwayes to be / to byleue and holde as the holy churche holdeth and byleueth

**¶** Of the louynge of god. Ca.

ii.

**I**n the withoute charyte is deed. Charyte ys to loue god / wherof sayth the gospell. Thou shalte loue god with all thyne herte / with all thy soule / and with all thy myght / we ought to loue god for hymselfe / for þe cause of his wyslaunce / of his wysdome and of his goodnesse. Also for cause of his benefyces for vs that were noo thyng he of his pure grace hath made and fourmed vs vnto his ymage and semblance / and redemed vs fro the handes of the enemy



of helle/and hath made vs his sonnes and heyres of the roy  
 alme of pacadyse yf we loue hym truely. Ryght happy is he  
 that ofte remembzeth with good harte thysse graces and thysse  
 benefyces/for this remembraunce planteth and enrooteth in  
 the harte the loue of our lord/and taketh fro the harte all þ  
 vanptes of this myserable worlde.

### ¶ Of Charpte.



Charpte of the lounge of god/i tis the roote and  
 the fountayne of al vertues. And she sheweth her  
 selfe in the parson that hath her by many ma  
 ners of whome we shal expresse.iiii.onely. If y<sup>e</sup>st  
 whan the parson loueth god aboue all thynges / and kepe  
 th hym frome the thyng that myght be to the dyspleasure of  
 hym / and kepeth hys commaundementes that shall he de  
 clared here after.

¶ For to be comforted in all trybulac  
 tyons. La. iii.



Secondely charpte sheweth herselfe whan the  
 parson for the loue of god taketh in gre and  
 in payncs all euylles/paynes/anguysshes  
 and all trybulacyons that cometh to hym or  
 that ony man may do to hym. For our lord  
 comunely to them that he wyll saue & drawe  
 vpon his partye sendeth and souffereth to come trybulacy  
 ons/or elles to withdawe them frome synne yf they be wra  
 ped therein/for many sholde abyde and perseuer euer in they  
 synne yf trybulacyons or euylles come not to them for to ta  
 ke theyr hartes frome this myserable worlde and fyre them

A.iii.



in god. For many sholde forgete and thynke but ytell there  
vpon / yf trybulacions or soome anoyauce come not vnto  
theym for to proue theym / For trybulacions proueth the pa  
cyence and the vertue of the parson / or for too make here  
theyr purgatorie / or purgement of theyr synnes.

**A**nd therfore saynt Gregory the pope of Rome loued bet  
ter to be seke and dysleasid all the terme of his lyffe than for  
to be two dayes in the fyre of purgatorie. For the fyre of  
this worlde is not but as a bayne or a roole bedde to the re  
garde of the herte of the fyre of purgatorie. **A**nd yt maye  
be for to encrease the glorie and Joye in paradys. For oure  
lorde to theym that shall be saued shall conuerte and tourne  
all theyr trybulacions into glorie and Joye / and in especy  
all in to the Glorie and Joyes in paradys. And yf they souf  
fre theym by thyle causes aboue sayd / yt appereth that god  
knoweth vnto theym great sygne of loue and great desyre of  
theyr saluacion. As ye shall here by an ensauple of Job.

**J**ob that was the mooste worthy man of a countree and  
the mooste ryche / whanne he hadde losse and taken frome  
hym all that euer he hadde / and tenne chyldren that he hadde  
all perysched by the tempeste. And was charged and couered  
ouer all hys body with the mooste vyle and the mooste ful  
somest blaynes that myght be / and full of vermyne / and he  
dyde lye vpon a dounge hille / yet sayde he neuer oone euill  
worde / but blessed oure lorde and thereof yelded vnto hym  
greate thankes. **F**or the scripture saythe. God correcteth  
and beateth theym that he loueth / or suffereth theym to be  
corrected and troubled. **A**nd yt ys a sygne that he ys in  
the memozy and remembraunce of god / and that god loueth  
thym. But as to theym to whome cometh noo trybulacions  
ons. It ys a sygne that they be not the frendes of god.

**A**nd Saynt Ambrose saythe / That he wolde not eate ne



reste in the house of a certayne ryche manne vnto whome all  
his busynesses came well to passe withoute haupinge ony try-  
bulacyons. ¶ And saynt Ambrose sayde that he was not the  
frende of god / whanne he souffered no trybulacyons / and he  
was not moche gone frome the hause but that the sayde hou-  
se where as was the ryche man / and all hys rychessees foun-  
dred and sanke in to abyssme. ¶ Than sayd saynt Ambrose.  
Ryghte happy bene they whome oure lord Ihesu Cryste vy-  
syteth in theyr lyffe by trybulacyons / So that he punyshe  
theym not moze asperly and charpely in the ende. ¶ For as  
saythe saynt Paule. It behoueth for to entre in to paradysse  
by many trybulacyons. ¶ And knowe ye that the lesse that  
a parson hath of delytes and ease in thys myserable worl-  
de / and the moze that he hath for to souffre of paynes of dy-  
seases / and of trybulacyons / So moche the moze shall he  
be happy yf that he souffre it mekely and pacientely for the  
loue of our lord Ihesu Cryste / and of his appostles. ¶ And  
therfore the appostles reioysed theym of the paynes and try-  
bulacyons that they receyued of the Jewes.

*2. m. l.* ¶ And Saynt Paule saythe. we appostles haue hungre and  
thirste / we be naked and beaten / blamed and curled / and  
we haue no reste / and we labour with oure handes / and we  
souffre reproches and trybulacyons as parsones mortyfyr-  
ed / and we be taken as sheepe that men slee in the bochery.  
And alwayes we blesse them that wyl slee vs and that curse  
vs / and we praye for our malefactours and souffre all oure  
trybulacyons ryght Joyously and sweetly for the loue of Ihe-  
su cryste that so moche hath loued vs / & therof we yelde vnto  
hym graces and thanks of good harte. Our lord & his ap-  
postles & his other holy martyrs souffered themselfe to haue so  
many trybulacyons y in y ende some were stoned / some detre-  
ched in colpons / some colted / or some other martyrdomes / we



ought not to meruaylle no: abasche vs of the paynes / euyl-  
ies / and trybulacyons that come to vs / and that we endure.  
**F**or he that wolde regarde and wel vnderstande the thyn-  
ges aboue sayd / and howe the ease / the mysease / the helthe /  
the maladye or sekenesse / the pouerte and the rycheffe / the ly-  
fe and the dethe cometh of god and of hys soufferaunce. Soo  
as saythe the scripture / and that by hym all thynges be ma-  
de and ordeyned / but onely synne / and that ys soo parfytely  
good that he souffereyth noo thyng what soo euer it be with-  
oute good cause / wherfore noo man ought to be admeruay-  
led of ony trybulacyons / who that tendzeth hymselfe to dys-  
please god / sholde souffre paciently and mekely for the loue  
of god . And for soo moche as he hath gyuen vnto vs all en-  
saumple well to souffre and well to endure / we haue ensam-  
ple that ys mooste worthe and mooste oughte to moue vs of  
oure lorde Ihesu Chryste / and to the goodnesse of the ensaum-  
ple that I haue sayd . That is that oure lorde Ihesu Chryste  
descended frome the glozpe of Pacadyfe in to the dolorous  
and myserable vale of thys worlde / and after his byrthe vn-  
to the tyme that he was put vpon the crosse he hadde and en-  
dured pouertye . And also he souffered paynes and repro-  
ches / and many other great trybulacyons . And in the ende  
he souffered dethe and passyon the whiche was ryghte dolo-  
rous and paynefull. **A**lso certeynely all paynes and euyl-  
les shall the adoulce and sweeten yf that thou thynke therof  
well . And also thou shalt be recomforted in the sweetenesse  
of oure lorde Ihesu Chryste that hadde the wyl to loue the so  
moche that he caused the for to drynke of hys chalyce / That  
ys to wytte / too souffre with hym of paynes / euylles / and  
trybulacyons.





**O**f the thre pacyences. Ca.

lii.

**I**f the parson haue trybulacyons and that he desyreth none euyl/he saythe none euyl/ ne dothe none euyl/ and that it be so that he hath doloure therof at his harte and thanketh not god therof/that is the the fyrste pacyence good and suffycient. But yf he blysse god & thanke hym therof (As dyd Job) That is the seconde pacyence and the better. But yf so be that he haue Joye therof (As yt ys sayd of the apostles) That ys the thyrde pacyence and the beste.

**O**f lounge his neyghbours. Ca.

v.

**T**hyrdelyt ys charyte and soo yt appereth/a man to loue hys neyghboure/whereof spekethe the gospels. Thou shalte loue thy neyghboure as thyselfe. That is to saye thou shalte loue and desyre that thy neyghboure loue god/that he serue god and do good dedes wherby he maye come to the royalme of paradysse as thou woldest do thy selfe/and that thou loue his goodnes and haue pyte & doloure of his synne and of his euyl/and that thou do for hym that thou woldest by reason that he sholde doo for the/as to helpe and socoure hym at his nede/to kepe his good name/& do that thyng that apperteyneth to the hynderaunce of his damage/to bryng hym at accorde with them with whome he is at dyscorde / and all other thynges to doo for hym that thou woldest after good manere sholde be done to the. That is to saye/that thou do vnto hym nothyng vnreasonable lyke as thou woldest that he sholde doo none to the/as his damage/or to saye euyl by hym / or to byleue ony euyl of hym/or withdraue hym fro doynge well or to Judge hym. For why to gyue Judgement vpon a nother mannes conscience is an ouer great synne / excepte that it cleary appere. And generally that thou do vnto hym noo thyng vnreasonable no moze than thou woldest that he sholde doo to the. And by thy neyghbours bene vnderstande all manere of people as well they that be nere as they that be ferre of. And



as well frendes as euemyes.

**O**f lounge his enemyes. Ca.

vi.

**T**hou ought to loue thyne enemyes/and to loue and desyre theyr amendement & theyr saluacion for the loue of our lord god that soo wylleth it and commaundeth it. And also for the grete profyte that it dothe the. For yf thou be pacyent they make the crownes in paradysse and saue thy soule but they dampne themselves ouer hardely. It is redde in the lyffe of fathers of au holy heremyte that kyssed at the dethe moche sweetly the handes of a thefe and sayd Joyously. These bene the handes that shall bere me in to paradysse/ But ofter haue they robbed me/and taken agaynst my wyll my lytell substaunce. And whan I wolde haue rescowed theym/ they bete me moche bete me moche aspyrly/and I suffered it pacyently and sweetly And therfore they shall bere me into paradysse. Also thou ought to pardon thyne enemyes with harte and mouthe/ yf they so requyre the/all thy maltalent & euyl wyll. In sayenge thy (Pater noster) where thou sayest (*Dimitte uobis debita nostra sicut et nos dimittimus debitoribus nostris.*) Thou prayest that he pardon the not thy synnes but yf that thou pardon them. And yf thou pardon them he promyseth the that he shall pardon the yf thou be repentaunt and confessed/but for thy goodes or damages/shalte thou not forgyue them but yf it please the / thou must remembre thyselfe by good cause and good conscience/yf they be reasonable. It is of a trouthe that yf thou haue agaynst theym a dyspleasure/and that thou bere theym malgre for the euyl that they haue sayd or done to the/soo that thou be not in wyll that euyl sholde come vnto them for to venge the/it is no synne. Also yf they wyl not amende them/and that thou woldest that they sholde be punysshed or haue ryght doone vnto theym for to amende and chastyse theym/ that is noo synne/but yf thou be that thou woldest that euyl sholde come to them al onely for hate and for to auenge the/thou synnest mortally.



**T**he loue that thou oughtest to haue vnto thy neygh-  
bour ys clerely shewed in the werkes of mercy of the  
whiche there be two sortes / that is to wytte / the wer-  
kes of mercy spyrytuall / and the werkes of mercy  
tempozall. The spyrytuall bene / to counsaile a nother to doo  
well and for his saluacyon / to teche the goodnesse that he can /  
to shewe to a nother his defaute whan he doothe amysse to the  
entent to amende hym / to comforte them that be dyscomforted  
to depozte the desolacyon of theym that lacke lyberte / to blysse  
that curse / yze and maltalent swetely and myldely to pardon /  
to praye for thyne enemyes that oure lorde wyll amende and  
conuerte them. And of this our lorde Ihesu Cryste gaue vnto  
vs example vpon the crosse / whan he prayed for them that cry-  
crued and put hym to the dethe.

Of the werkes of mercy tempozall.

**T**he werkes of mercy tempozall bene / to gyue vnto the  
pooze mete and drynke / to clothe the pooze taht be na-  
ked / ye gaue herbzoughe oz lodgyng vnto the waye farynge  
creatures / to vspyte the pooze seke and dysleasid and the pooze  
pysloners / and to bury the deed. These werkes of mercy dothe  
purchace grace and mercy agaynst our lorde. And saynt Ihes-  
tome sayth that he remembzeth not to haue sene ony parson  
dye of euill dethe that hath gladly done the werkes of mercy.  
They quenche the synne whan a man is thereof confessed & res-  
pentaunt so as the water quencheth the fyre / they please moche  
oure lorde. For what thou doost to the pooze for the loue of god  
he holdeth and reputeth it as done vnto hymselfe: for at the day  
of Iugement / he shall saye to the good that hath doone good  
werkes / ye blyssed of my Father / come ye in to the Royalme  
of paradys / the whiche ys for you made redy / for whan I was



an hungred ye gaue me to ete / I was thurstye ye gaue me drynke / I was naked ye clothed me / I was destitute of herbyoughe ye receyued me into your house / I was seke / dysleasid / & inprysoned and ye me vysyted. For what thyng ye haue done to my poore ye haue yt done to me. And they that thys sayd warkes shal not haue done and myght well do them / he shal sende them with the deuylles vnto the fyre of helle. And also the Gospell & the scripture saythe. yf thou haue largely gyuen and ioyously & anon without makinge to muse the poore: yf thou haue lytell gyuen them gladly / or be in wyll onely to warne / recomforte or ayde / to bedde the poore / or gyue vnto them a lytell to drynke of water or wyne / or do some other good lytell dede and our lord shal therfore yelde the greate guerdon / and all that thou woldest haue done or gyuen to theym gladly yf thou myghtest goodly / he shal repute yt as done by the / and shal yelde to the guerdon therfore.

**O**f the .x. commaundementes of the lawe. Ca. viii.

**H**arpyte fourthly sheweth hymselfe in keepyng the .x. commaundementes of the lawe that our lord gaue vnto Moyses / wherof saythe saynt Iohn / The charpyte of god is that we kepe his commaundementes of whome the gospell saythe / yf thou wyll come to the Joye of paradys kepe the commaundementes of the lawe.

**T**he fyrste commaundement.

**T**he fyrste commaundement is (God sayth) Thou shalt not haue ne byleue ony other god but me / agynste thys commaundement doo these men and wpmen / that adoure the sonne / the mone / the fyre / or doo thynges semblable. And they also that make sorceryes / charmes / or enchaunementes / or dyuynacyons / or cause them to be done / or yf they byleue in thynges semblable.

**T**he seconde commaundement.



**T**he seconde commaundement is. Thou shalte not take the name of god in vayne/that is to wytte/ thou shalte not swere/god/saynt Mary/ne the sayntes without good cause. For he that ofte swereth somer tyme forswereth hymselfe. wherfore he that swereth without good cause and without necessitye he myspryseth/ and he that swereth of trouthe knowynge that he maketh a lesynge he forswereth hym / and synneth deedly. Othes made agaynst y charyte of god or of a nother & agaynst the soule of hym that swereth ought not to be kepte/but for makinge suche a folyfthe othe he ought anon to repent hym/confesse hym/and do great penaunce.

**T**he thyrde commaundement.

**T**he thyrde commaundement is. Thou shalte kepe the Sondages and the festes commaunded/yt is commaunded that thou shalte not worke ne cause to worke/ys any notable thyng sholde be in perel to be wasted or empeyzed yf it sholde abyde vnto the morowe holy churche suffereth that therto be put remedy/vpon the sayd a man ought to sease of all werkes but the werkes of god/as to daunce and to playe excepte that it be for some good cause and honeste. For many synnes come therof/as to be proude in hymselfe/ to be angry / couerpyse of fayre robes/of fayre Jewelles/Ire/Glouteny/Slouth of doyng good/Lechery. For it is tyme losse. And therein bene hadde the deduytes of this myserable worlde that bene all contrary to the soule. And therfore saythe saynt Augustyne / that better sholde it be vpon the sondage to Ape and sowe his landes than to daunce and playe at the ball and suche other dysportes. Also holy churche ordeyneth and commaundeth that eche parson here masse fro the one ende to the other/for the best of the masse is frome the pze face vnto the ende/all they that here not masse vpon the sondage yf they haue not great empellment & lawfull excuse do synne moche greuously/& therewith they lose y pryte of the masse y is so great that no man can pryse ynoughe.



#### **¶** The fourth commaundement.

**T**he fourth commaundement ys. Thou shalte honoure thy father & thy moder/agaynst this commaundement do all they that to them bere not honoure/set nought by them/supporre ne ayde them whan they therof haue mystre/and that be not obedyent vnto them at theyr commaundementes reasonable/but trouble and moue them to angre. In lyke wyse doo they & to theyr spyrytuall fathers/as p̄lates/curates/p̄stes and other mynystres of the churche doo not bere honoure/ and they that in the churche do bye or selle or do there other thyng that they ought not to doo / for that ys the house in the whiche ought to be done nothyng but to serue honoure and pray god the blessed vyrgyn Mary with all the holy sayntes of heuen.

#### **¶** The fyfthe commaundement.

**T**he fyfthe commaundement is. Thou shalte do no man slaughter nor murther. In this commaundement god defendeth that thou shalte bere hate to noo parsonne / ne desire the deche of a nother neyther for his hauoure ne for none other euill cause/or for hate/and they that in necessity wyl not socoure the poore/shall be punysshed as homycydes for all the that be deed for defaute of fede/& that they myght haue ayded and socoured them yf they had wolde/he that for luxury/ or for hache or for other euill cause is the empesthemēt & a man may not engendre ne a woman conceyue ought to haue penaunce as an homicide or as a mourtherer/so as it is sayd in the canons.

#### **¶** The syxte commaundement.

**T**he syxte commaundement is. Thou shalte do no fornicacyon nor aduoutre. In this commaundement is defended al synne of lechery/and of the body/for saynt Poule sayth. we be not our owne men but we be the men of Ihesu Cryste that vs hath made and redemed. Also we be the churche of the holy goost/therefore when thou hast abandoned thy body to the synne of lechery thou takest it fro Ihesu cryste & gyuest it in to



handes of the enemy of helle / & thou makest of the churche of the holy goost a synagogue vnto the deuylls. And therfore saynt poule gyueth warnyng vnto them that wyl absteyne theym therfro that they take theym to maryage / for better is yt to be marped than to be bzent.

**¶ The. vii. commaundement.**

**¶ The. vii. commaundement is.** Thou shalte doo noo thefte. Agaynst this comaundement do they offende that take & holde the thyng & perceyue vnto other agaynst theyr wyl / or they & bye or receyue thynges that is stolen or euill taken.

**¶ The. viii. commaundement.**

**¶ The. viii. commaundement is.** Thou shalte not bere false wytnesse. In this commaundement is defended the / that thou lay nothyng agaynst trouthe / as to make leasynge. For in a good parson ought to be but trouthe / he that forswereth hym selfe wyttyngly & aduysedly bzeketh this commaundement / & synneth mortally / for why for what good that euer it be no mā ought for to gabbe & by more stronge reason he oughte not to forswere hym. They that swere to kepe & good a nother to theyr power & do the contrary haupnge therof knowlege of ony thyng that is of valure: they synne deedly / & they be bounde to yelde it agayne and to make satysfaccyon.

**¶ The. ix. commaundement.**

**¶ The. ix. comaudent is.** Thou shalte not coupte a nother mā nes wyfe. That is to say / thou shalt not haue the wyl in thyne harte aduysedly to haue company carnall with ony woman excepte she be thy wyfe espoused / for so sholdest thou do & synne in thyne harte & sholdest synne mortally / but yf so be & thought therof come to the / & & thou consent not therto ne delyte the therein & & it dyspleseth & of suche thought / & & do it fro the as sone as & may / & w al thy power / & is no syne mortal / but & mayst thereby haue interpte / in so moche as & dost ouercome thy euill thouzt & the deuyll that thought to deceyue & and put it in thyne harte

**B. ii.**



yf it seme to ony parson that in slepyng he dothe ony synne/  
yfafore his slepe and after he wolde for no thyng haue done it  
And that it please hym therof inoche and that by his wyll it is  
not to hym happened/he synneth not.

### **C**The tenth commaundement.

**T**he tenth commaundement is. Thou shalte not coupte  
that thyng that belongeth to a nother / For yf thou  
woldest playnely haue yt in thyne harte duely with  
wzonge/thou sholdest do the synne therof in thyne harte. But if  
thou doo not thereto consente/but that yt please the of suche  
thought/thou synnest not

### **O**f the .v. wyttes naturall. Ca.

it.



**D**o hath gyuen the wytte and memozy and all the  
body for to kepe his commaundementes and for to  
serue hym for thyne owne saluacyon / and he hath  
gyuen the harte for to thynke well specially in hym  
and for to remembre the graces and benefyces that he hath do  
ne to the / so as it is sayd aboue. Charyte is the loue of god / the  
mouthe is for to thanke hym / to laude hym / and to saye well.  
The eyen for to conduyte the / and to beholde other with pyte /  
and to beholde the werkes merueylous that god hath made in  
erth / and specially in the fyrmament / in the sonne / in the mone  
and in the sterres. The whiche werkes that come & goo by daye  
and by nyght without seasyng and without faylyng in one  
onely poynt doth a man wel to consyder (as sayth saynt poule)  
To knowe his vertue / his dygnyte / and to announce and shew  
his glozy. Certaynly he that neuer had sene them sholde be mo  
che admerueyled to beholde them / and for to thynke howe thru  
ghe the deserte of this paynoble lyfe: we ought to haue desyre to  
mounte aboue / he hath made vs the vyllage towarde heuen.  
Also he hath gyuen vs eares for to here good wordes / & handes  
for to do good werkes / the fete for to bere vs in to good places  
And all the body for to serue hym and to saue our selfe.



## ¶ Of the seven deadly synnes. Ca.

R.



Apnt Johan saythe in his apocalypse y he sawe yssue  
fro the see of helle an horryble beest that hadde seven  
heddes. x. hornes / & x. crownes. This horryble beest  
sygnyfeth the deuyll that yssueth fro the see of helle  
The seven heddes do sygnyfy the. vii. deadly synnes / that is to  
wytte / Pryde / Enuy / Ire / Couetyse / Glotony / Lechery / & Slou  
th of well doyng. For thys synnes mortall bene the heddes of  
all synnes. The. x. hornes do sygnyfy the brykynge of the. x. cō  
maundementes aboue sayd. The. x. crownes doo sygnyfy the  
victory that the enemy hath therby. For by defaute of keepyn  
ge the cōmaundementes aboue sayd the deuyll causeth the peo  
ple to falle in to synnes mortall. And therfore of them shal we  
speke / and fyrste of the synne of pryde.

### ¶ Of Pryde.



Pryde ys to thynke hymselfe better than other / for to  
be proude in hymselfe for rychesses / for lyghtage / for  
beaute / for wytte or for other thyng / to haue gar  
mentes / robes / or Jewelles more than apperteyne  
th / or garmentes dysordynate / to saye or doo any thyng to be  
prayed / to seke other estate than apperteyneth / or offyce for to  
be prayed / without that y parson is worthy the same. To dys  
praise or dysdayne other / to auant hymselfe & yf a man vaunt  
hym of synne it is ouer great euyl to doo any good dede to the  
entent to haue the vayne glory of the worlde for y is pape lardy  
to be dysobedyent vnto god / or to whome he ought to be obedy  
ent. To haue of his poore frende dyspleasaunce / to haue in dyspi  
te y poore men of Ihesu Cryst. To haue in dyspyte to haue hys  
defaute or his mysdede shewed vnto hym. To susteyne the sen  
tence of cursynge / to here masse standynge accursed for y is an  
ouer great synne / & he y so dothe hath no parte of the masse / to  
here masse wth them y be acursed / for to take parte wth them if it be  
not in case y wyl suffice it / to leue to do well for the speche of y

B.iii.



people/to synne in trust to be confessed/to falle in dyspayre for his synne.

### **¶ Of Enuye.**

**E**nuye is to haue dyspleaunce of the good lyfe / or of the good fortune of a nother/or to haue Joye of his synne/or of his damage/to vse detractyon or to saye euill of a nother in his absence/or behynde his backe/or to set dyscorde bytwene parsones & parsones/ & syn is moche greuous/ & it is appropzyed vnto & deuyll with & synne of Pryde/whan a parson hath done euill & that he wolde & other sholde do so also lyke as he hath done/that is perceyninge vnto the synne of Enuye.

### **¶ Of Ire.**

**W**hat is a good Ire whan a man is angry of the euill or of the defeaute of a nother/ & that Ire is noo synne. And also that is a ryght euill Ire that dothe a parson to murmur agaynst god/or to maulgree or dyspyte god or his mother/or ony of his sayntes/or whan he sayth ony blasphemye or swereth vylaynously/ & is a ryght great synne. Also to swere by & blode of god/by the vertue of god/by the hede of god / or by ony semblable othe/ & is a ryght great synne. Also by Ire some men gyue themselfe vnto & deuyll & do reneye god. Also by Ire one greuech or domageth a nother/or dysfamech hym whiche is more than yf he robbed hym/all thoughe it be so that the euill that he sayth of hym be trouthe/he that by Ire layeth hande or causeth to be layde vpon ony parson of the churche/or relyggyon/or clarke/standeth accursed by & lawe Canon. And they also that let or wolde let or hynder the Iurysdyctyon of holy churche be accursed.

### **¶ Of couetyse.**

**A**uarcyce or couetyse is to thynke vpon & goodes & vpon the hauours of this worlde / or to gete them by wronge by vsury to lende for some profyte of & worlde. Also auarcyce is in false merchaundyse/to sell by false mesure/to ouer sell his pe



ny worthes / to sel his chaffare better than it is worth / to by hys  
chaffare for lesse than it is worth for the money / or other peny  
worthes gauen afore hande to haue vpon a certayne thyng by  
condycyon & it shal be lost / bought / or encheued if it be not losed  
w<sup>in</sup> & terme lymyted / to sell a thyng for more than it is wor  
th for respyte of payment / to withholde a thyng founden / for  
it is thefte to reteyne it. To paye euilly or to reteyne & dysmes  
or & other dettes of & deed or of & holy churche / for & is gretter  
euill than to robbe them & be luyng to pay euilly & dettes of  
& lande lord / or to hyde what he oweth. The haryes & reteyne  
with theyr knowlege the thyng that is euill gotten / reteyne it  
to theyr dampnacyon / euill lordes / Iuges / aduocates / Serge  
antes / procurours & other / & take & thyng that belongeth vnto  
other by euill cause / or by paynes that they set them cause them  
to make euill accordes / or to gve agaynst reason / yf that they  
yelde not agayne & they haue euill gotten & the damages / they  
shal go hense with the deuylls & shall tourment them without  
ende. Also Avaryce is to desyre dere tyme for to sell his peny wor  
thes for the more / to set his pooze neyghbours & frendes in nede  
for lesse pryce than he sholde to a nother. To pay his workemē  
ouer lately. To playe at the dyce or at other playes for to haue  
gaynes & lucre for the wyynyng of suche games bene reproued  
of holy men / & of them come many euilles / & no man ought to  
reteyne & gaynes that he hathe therby / but to gve it for & loue  
of god by & counsaile of a good confessoure. Also it is Avaryce  
to be heuy or dolent greatly in hymselfe for & losses of this worl  
de / for god that sholde haue letted it if he had wolde / doth sustre  
it by good cause.

### **¶ Of glotonye.**

**G**lotony is to ete ouer moche / to drynke ouer moche  
or ouer glotonlyke / or forthe of tyme / or withoute  
hongre / or without thurst / or to ete any thyng for  
to haue the better appetyte for to drynke / excepte



that þe necessyte of the body requyre it. Also to speke ouer moche to slepe ouer moche in bed / to nouryshe ouer tenderly his body. Also to seke other eases without necessyte. Also not to kepe hym fro dronkenness / & that is a synne mortall if a parson be accustomed to ouer drynke a nother spendynge his goodes vntwylfully moze than to his estate apperteyneth. They þe spende theyre goodes & the rychesses þe they haue at outrage / in vanyte / and in podelnesse / or for to haue a name þe they be worthy people shal be therfore greuously tourmented & punysshed / & shal yelde a strypte accounte vnto god / þe lent vnto the suche goodes for to spende in good vsages / & to purchase therwyt þe royaume of paradysse.

**O**f fastynge & who ought to fast or not. Ca.

xi.



**E** is glotony & synne mortall to breke the fastynge dayes of lent / or þe quatte temps / or þe other fastynge dayes comaunded / yf they be not ouer olde / or they þe be vnder the age of .xii. yeres / or labourers þe otherwyle can not haue theyr soustenaunce but yf they labour / wrynne great with chyld / & nouryses in case þe theyre chyldren myght be þe worse / poore mendycantes or beggers þe may not susteynably haue theyre repaste / suche as be seke / they þe walke in theyre iourneys by necessyte þe they can not amende it / they þe haue great besynesse þe may not be lefte ne be done by a nother. All suche people as may not fast bene therof holden excused. Neuertheles it sholde be good for them / to doo or say some other goodnesse in stede of theyre fast. And if ony parson þe is not excused of fastynge fele hymselfe therby seke or dysleasid / he maye be dyscharged by þe lycence of his curate / or of a nother good confessor þe may chaunge it in to some good dede suche as he shal gyue hym charge but if he may fast he ought not to chaunge it / but he ought to take payne to fast þe fastynge dayes comaunded / to obey holy churche / for obeysaunce is to be praysed aboue al other thyng. Also great profytes come of fastynge as it is sayd in þe pteface of lent. (Qui corporali ieiunio. &c.) for he doth therby penaunce for his synes



and kepeth hym the better from synnyng / and the body is the more deuoute and more reasid vnto our lord / and therby our oure lord gyueth grace and vertue / and shall yelde therfore great guerdon.

### **¶ Of glotony of the tonge.**

**O**f Lotony of the tonge is to speke ouer moche in the churche whan they be sayenge the seruyce of god / and letteth therby theym of theyr deuocyon that be aboute. Also to speke with them that be acursed / yf it be not in cause of ryght to shew the secretes of a nother or euill wordes to saye / here or reporte to flatter other / to make or curse other / or saye euill by them. For saynt James reproueth strongly theym that curse / theym that do promyse and not accomplishe / swere by the sonne / by the mone / by the fyre / by the wyne / or by any thyng semblable to speke ydle wordes and yt tourne to no profyte / he that wyl speke / let hym thynke yt fyfte thre tymes.

### **¶ Of Lechery.**

**O**f the synne of Lechery where as there bene .vii. viii. ix. or .x. commaundementes / yet shal ye knowe ferther that fardeimentes poppyngge wanton and euill regards / kyssyngge touchyngge & dysolute speche bene ofte cause of this synne. And therfore he that wyl wel kepe hym therfro ought to flee al thysse thynges and all compaynes wherby he myght be tempted / for yf the eye see not the herte wyl not / and yf suche thought come vnto hym / let hym put hymselfe in prayers / or do some thyng And so the enemy shall leue to tempte hym / and yf he be in his bedde let hym arysse / he or she by whome purchase ayde or also consentement of this synne is made / doothe synne mortally. Thysse yonge men and wymen: and thysse yonge men that appa tell themselfe and shewe themselfe to thentent that other sholde beholde them / make of theyr bodys snares and gynnes vnto the deuylls. And this synne of Lechery hath many braunches that eche man maye knowe amongst the other / yt hathe one



bzaunche that is the synne agaynst nature. And in that bzaunche be many other bzaunches / the fyrst is that whan a man or a woman falleth by hymselfe / by his owne wyl / and by dede ad-  
uysed in wakynge in to the ordre of this synne / & it is soo great a synne that a symple prest maye not gyue therof absolucyon. For it is so greuous y it is reserued to y bysshoppes or to theyr  
lyeutenantes penytaiuers. Also y other bzaunches bene so hor-  
ryble & abhomynable / y they are not to be spoken of / & they be  
worthy dethe who y vseth them. ¶ Of Slouthe.

**A** The holy gospel sayth. Seke ye fyrst the royalme of pa-  
radyse. Therfore it is slouthe in hym / that vpon the  
morrowe fyrst dothe not yelde hymselfe vnto god / ne  
saythe no good prayer / ne marketh hymselfe with the sygne of  
the crosse / ne yeldeth not vnto god graces of all his benefaytes  
ne y asketh not of hym mercy in veray repentaunce for his syn-  
nes / and also vpon the daye. Also it is synne and slouthe to be  
ydle / for of all our tyme our lorde shal demaunde of vs a stray-  
te accounte how and in what werkes we haue vled it. And ther-  
fore y gospel admonesteth vs to do alwaye some thyng y good  
is. Also it is slouthe whan a parson leueth to saye or doo any  
thyng wherto he is bounden / or that god putteth in his harte /  
and that he may well do it. Also not to chastyse his chyldren / &  
them that be vnder his gouernaunce to forgete the goodnesse  
that he is knowen in / or his synne / not to praye / or to doo his  
deuoyze for the deed wherto he is bounden / not to do truely his  
daye werke whan he werketh by day for a nother / not to gyue  
hede vnto prayers y be sayd by other / not to withdraue other  
fro synne or fro doyng euyll that may do it / to flee fro the wor-  
des of god & the sermons / for that is a sygne that the parson is  
not the chyld of god / as saythe the gospel.

¶ Of vowes & that they be not made of lyght occasyō. La. xii.

**S** Louth it is & synne mortall not to do and not to accom-  
plyshe his vowes within the terme set / yf the vowes be



reasonable & that the parsonne maye do them. And it is behou-  
full that the men haue .xiii. yeres to age & the woman .xii. yere/  
oz suche as haue wytte & intellectyon whan they haue made the  
vowes & they fulfyll the sayd age / & yf there be no terme set / the  
terme is to be made as sone as he maye godly doo it / for the ta-  
rpenge dyspleaseth moche our lord god / & it is counsayled the  
y thou make no vowes vpon any lyght occasyon / for the peryl  
y is not to fulfyll them / & that god in sayenge oz in doyng the  
vowe be not dyspleased / for yf thou mayst not oz yf thou wyll  
not accomplyshe the vowe by y counsaile of a good cofessour  
In the stede of thy vowe doo some good dede that is as moche  
worth. Also yf y haue made a vowe & that thou mayst not accō-  
plyshe it / do it to be chaunged by hym that hath power so to do  
Thou mayst fordo the vowes of thy wyfe / of thy son oz of thy  
doughter yf they haue made them agaynst thy wyll by repellyn-  
ge it at the fyrste tyme y it cometh to thy knowlege / & elles not.  
yf so be y thou tary to repel it / thy chyldren do wel y they make  
vowes to whome thou hast bowed them / but if they make them  
not they doo no synne / yf they were not consented therto at the  
age and the wytte abouesayd.

**O**f the Vater noster. Ca.

xiii.

**S**outh it is & syn whan y parsonne hath wytt & vndersta-  
dyng / & can not y (Vater noster. Aue maria / & y Credo)  
& y whiche perceynerth to his byleue / & y godfaders & godmoders  
ought to do it to be taught the / so as y pzeest enioyneth it to the  
at y baptyfynge yf y fader & moder do not teche it to the. The  
(Vater noster) is y best & y moost worthy orayson y is / for there  
conceynerth in it .vii. petycyons / in y whiche we requyre of god  
our fader y he do gyue vs y .vii. gyftes of y holy goost / & delyuer  
vs fro y .vii. synes mortal / & y he gyue vs y pryncypal vertues  
& that he graunt vs seven beatytudes / and gyue vnto vs y pro-  
myes that he hath promysed vnto hys scendes / for to speke  
brefely yt conceynerth and hath enclosed in yt what someuer



a man maye desyre with harte and demaunde of god. And our  
lorde Ihesu Cryst made it shorte to thentent that a man sholde  
saye it gladly: In the Credo is conteyned our byleue and oure  
fayth/ & it was made by the. xii. appostles. (Aue maria) ys the  
moost sayre salutacyon of the vyrgyne Mary/ and that mooste  
pleaseth her/ and moche moze it pleaseth her yf thou saye in the  
ende Ihesus. This mother of grace and myserycorde/ Lady of  
heuen and of aungelles/ oure swetenesse and oure espraunce/  
by whome all grace and goodnes is gyuen vnto vs/ by whom  
the worlde is sousteyned. The ryghtwylle haue consolacyon/  
the synnes pardon/ the seke guaryson and helthe/ the deuylles  
confusyon/ the aungelles and the sayntes Joye and blysse/ and  
all the Trynityte glozy. who so euer often and deuontely dothe  
salue her shall fynde comforte and ayde in her/ and shal defende  
hym fro the enemy of helle. And in the ende without noumbre  
she shall yelde to hym grete guerdons. It is redde of an Abbot  
that had to name Iohan that arose from dethe to lyfe and sayd  
he that wyl be saued/ let hym salue ofte and deuoutely the vyrgyn  
Mary with this salutacyon (Aue maria. &c.) And as sone  
as he had so sayd/ he was deed as he was befoze. Also it is redde  
that many synnes bothe men and wymen for theyr ofte and  
deuoute salutacyons bene saued by her helpe and withdrauene  
fro theyr synnes. It is redde of a robber of people/ that a holy  
man coniuerted the seruaunt of the same robber/ that he sholde  
saye to hym the trouthe what he was/ certes sayd the seruaunt  
I am a deuyl in the guyse of a man/ and by the space of. xiiii.  
peres I haue serued hym/ but for so moche as he afore all other  
thynges dothe eche daye salue the vyrgyne Mary yeldyng and  
commaundyng hymselfe vnto her keppynge I maye not haue  
no power vpon hym. For yf he fayled but one onely day I shol  
de haue bozne his soule in to helle. The holy man sent awaye  
the enemye/ and the robber whiche was moche abashed therof  
was conuerted and saued. Also it is redde of a knyght that



was ryghte deuoute towarde the vyrgyne Mary / but he was moche gauen vnto the synne of Lechery the whiche knyght in a greate hungre that toke hym as he was in wode / he requyzed the blessed vyrgyn Mary of helpe. She to the entent to retrayp hym fro hys synful lyfe sende vnto hym by two fayre maydes meates that were ryght goode in a floure and lothesome vessel. The knyght sayde that he had moche leuer to dye than to eate thereof by cause of the great ordure of the vessel. And the maydes to hym sayd / suche ys the seruyce that ye haue done to the vyrgyn Marye / for the seruyce ys goode but the vessel wherfro yt ys sueth ys your bodye whiche ys so vyle and so lothesome fro the synne of lechery that the seruyce neuer is plesaunt to her son ne nor yet vnto her. And that sayd they departed. And the knyght losse hys hungre and withdrew hym from hys synne and ledde a goode lyffe and was saued. It ys redde of other wythoute nombze that haue ben withdrawen from their synnes for hyr seruyce and bene saued wherfore great espraunce may the ryght wyse haue to serue hyr.

**¶ Of the name of Ihesu Cryst. Ca.**

xlviij



**T**ys siouth whan a man nameth in hys churche the moost holy name of Ihesu Cryste especyally at the masse and whan a man enclyneth not the hedde oz the kne / for it is so ordyned by the holy canons / for saynt Poule saythe that vnto the name of Ihesu Cryste / that is the name aboue all names all knees of heuen / erthe / and helle sholde bowe themselves and enclyne. And I counsaile that in the honoure of his name thou knele downe & haue memory of hys blessed passyon and to the ende that he holde the in his keepynge tye all the houres of morowe and euen in makynge the crosse vpon thy forhede and vpon thy bzeest. Ihesu Cryst of Nazareth sonne of god that for vs dyd suffre deathe and passyon haue thou mercy of me / oz say it in latyn. It is redde of a mā that so sayd it / and whan he was deed the deuyll wolde haue had the soule

L.i.



of hym but vpon the forhede and vpon his bzeest arose sterres  
so fayre that he myght not appoche hym. An aungell than ca-  
me & delyuered hym & rayled hym frome dethe to lyfe / & than he  
sayd yf I had knowen fro my chyldehode the goodnes that is in  
the sayenge therof / & to call vpon the moost holy name of Ihesu  
Cryst & sholde haue ensygned and taught it to all the worlde yf  
I had myght.

**O**f the .vii. sacramentes of holy churche. Ca. xv.



If by slouth or by Ignorance one myght mystake  
the seuen sacramentes of holy churche / soo shall we  
say somewhat therof for y simple people. Baptyme  
is the fyrste / for eche parson may baptise that nede  
& it is as moche worth as yf the pzeest had done it / soo that they  
saye the wordes / that be thys / I baptise the in the name of the  
father / & of the sonne / & of y holy goost / & the parson that sayth  
the wordes ought not to cast water vpon the chylde vnto suche  
tyme as the wordes be sayd / yf in peryll the hede apere and one  
baptise there the chylde he is truely baptised / for in y hede bene  
the fyue wyttes / yf ony other membre apere & that one baptise  
it we ought to haue hope in our lorde accomplyshe that whiche  
the parson maye not do / & yf after that the chylde be borne and  
haue lyfe / one ought to baptise it in sayenge / yf y be not bapty-  
sed / I baptise the in the name of the father / & of the sonne / & of y  
holy goost / & ye ought to knowe that with wyne / with verious /  
with rose water / with spottle / with vzyne nor with other thynge  
semblable / one maye not baptise / but it behoueth to do it with  
water naturall.

**O**f the sacrauent of confyrmacyon. Ca. xvi.



The seconde sacrament is confyrmacyon. Eche par-  
son y hathe vnderstandynge ought to enforce them  
to receyue it confessed and fastynge / for therby bene  
put in the soule of hym that worthely receyueth it the  
seuen graces & the seuen gyftes of the holy goost / and therby the



parlone is armed agaynst the assaultes of the enemy of helle & agaynst synne mortall. This sacrament ought not to be receyued but one tyme.

**O**f the sacrament of the aulter. Ca. xvii.



Our lord Ihesu cryste that for the loue of vs is man become / & is our brother sufferynge for vs dethe and passyon / and yet moze haboundauntly for to shewe this ardant loue and that we sholde haue hym in me moze perpetuall / and specyally hys blessyd passyon hath establyshed the superlatyue sacrament of loue of his pcepyous body and of his pcepyous blode / wherin he is truely conteyned & in y<sup>e</sup> which he gyueth hymselfe vnto vs / and is with vs in this blessyd sacrament that is the lyfe of sayntes and of aungelles / by the which we lyue spyrytuallly and bene by grace of Ihesu Cryste and he in vs / and by the which if we receyue it worthely we haue y<sup>e</sup> pardurable lyfe of paradysse. It conteyneth also many meruayles and many sygnes of loue / and it is establyshed for many causes that sholde be ouer longe to recount / for to speke shortely in it they take all porte that be in paradysse. And secondely to the same it is as glozy & honoure / & all they that be in the worlde that be in grace as of saluacyon / and to all them of purgatory as allegement / and for thys cause & other maketh the preeft thre partyes of y<sup>e</sup> oste. The fyrst for them of y<sup>e</sup> worlde. The seconde for them in paradysse / and the thyrde for them in purgatory. And the maysters and doctours in dyuynyte byleue pyteously that for eche masse worthely celebrazte many soules bene delyuered out of purgatory playnly and go ryght in to paradysse. yf the preeftes sholde not doo masse but onely for to doo good vnto other / yet sholde they celebze often though it were so that they had no deuocyon suche as they wolde haue / for it is not in our Joyesaunce to haue deuocyon / but in god that gyue th it vnto vs whan it pleaseth hym.

**T**o celebze gladly and ofter. Ca. xviii.

L.ii.

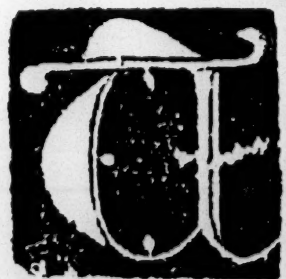




And for so moche as the offyce of the celebracyon of this blessyd sacrament that is the moost pynnyppall that god hath commaunded/or commytted vnto his seruautes and mynystrs/& they therof make theyr profyte/& do not receyue it in vayne/for ouer greuously sholde they therfore be punysshed and tourmented/ so as the seruaunt that kepte þe besant of his lord without puttyng it to profyte As it is sayd in the gospel/was cast into the darkenesse of helle he commaunded them to celebze this blessyd sacrament and to them sayd (Hoc facite in meam commemorationem) Aboue al pzeestes sholde that pzeest be well happy that worthely myght say so as saynt Andzewe whiche sayd thus . Every daye A offere and sacryfy vnto god the fader a lambe without spotte. It is redde of many holy faders þe wel nyghe all the dayes of theyr lyffe celebzed masse. And saynt Ambrose sayth and the holy canons. It is our dayly brede take thou it every daye/and lyue in suche manere that thou mayst alwayes take it worthely. And saynt Augustyne neyther looueth it ne blameth it/but to take it eche daye or not / he saythe let eche man do therein as his faythe ledeth hym/and accordyng to that as shall seme to hym good. And saynt Gregoꝝ that in þe Omelies admonesteth to celebze gladly and often & putteth an example of a good bysshop that well nyghe eche daye celebzed masse. To whome our lord sent maundement/doo thou that thou doost/worke that thou worstest and seale not.

¶ Of the dygnyte of pzeestes. Ca.

xix.



He pzeestes bene the mynystrs of oure lord Ihesu Cryst. They bene the fathers of crysten men and the lyght of the worlde/ whiche for the offyce that to the is commytted/and for the purete and holynes that þe they ought to haue/bene called in the scripture the aungelles of our lord/at whose voyce the heuens dothe open/and Ihesu Cryste descendeth bytweene theyr haundes / and great company



of aungelles that vpon eche parte of the aulter doo enuyzone them. The whiche as to the consecracyon of this blessyd sacrament/and as to gyue absolucyon of synnes do that that all the aungelles of paradys myght not do. And therfore they ought well to kepe themselfe worthely and chastyly / & to be full of all goodnesse/ deuoute and vertuous. And the scripture sayth that yf they so do to them ys promysed double honoure.

**O**f euyl dysposed prestes. Ca.

xx.

**T**he preste that lyueth in synne mortall specially in the synne of Lechery/therwith he receyue/ As sayth the saynt paule/his Iugement/and that he is culpable of the body of Ihesu Cryste/that is to saye/ so as yf he had slayne hym. Saynt Iherome so calleth hym Judas the traytoure that betrayed Ihesu cryst in kyssynge. And saynt Ambrose sayth that he putteth nere the sonne of the vyrgyne mary the ydole of the enemyes. In sayenge the wordes of his sacrament/he spytteth in the mouche of his sauoure Ihesu cryste. And saynt Augustyne sayth that his synne emperreth not the sacrament/but he damneeth hymselfe ouer parfoundely. And so he resembleth the torche of waxe that doth good vnto other but it wasteth and brenneth itselfe. And saynt Gregoꝝ pope of Rome defendeth hym in the behalfe of god and by saynt peter that he do not receaue any sacrament. For his benedycyons bene tourned in to maledycyons/and oracyons in to synne as to hymselfe. The canons say that the prestes that celebze in one daye two tymes excepte vpon Crystmasse daye/renne in damnacyon/yf necessitye there be not/that they maye not amende it and that excuseth them.

**O**f receyvinge the blessyd sacrament aboue sayd.

**T**he parson crysten y hath wytte & vnderstandynge dyscrecyon & age suffycient ought to confesse hym & to receyue y blessyd body of our lord Ihesu cryste at Estre or elles he synneth deedly & is not worthy to entre in to the churche. And if

L.iii.



he dye in suche estate he ought to be borne in to the felde as a  
 beest / yf it be not that he holde hym fro receyvinge þe blessed bo-  
 dy of our lord & not fro confessyon by the lycence of the prest.  
 And w good cause þe men in the age of .xiii. yeres & the wymen  
 in the age of .xii. yeres yf they be not ouer ignoraunt / bene in þe  
 age to be communyed. For in that age they maye be marved /  
 & in lesse age they maye be communyed yf they haue wytte and  
 dyscrecyon / & to the sayd sacrament good deuocyon. Saynt au-  
 gustyne alloweth yf deuoute parsones be cōmunyed eche son-  
 daye. And þe holy Canons saye at þe leste lette them do them to  
 be howseled in solempne festes. And therof sholde he warne the  
 parsones afore þe sayd festes / for no man may say þe grace  
 þe profyte / þe gerdon / & the vertue þe a man getteth therby vnto  
 his saluacyon / wymen great w chylde sholde be confessed and  
 howseled whan they sholde be layde in bedde. They þe goo in a  
 ryght wyse qd well vnto warre / or in ony other peryll of dethe.  
 Or all seke parsones without attendynge for nede ought to be  
 cōmunyed or howseled. And they ought not to cause themselfe  
 to be prayed therto / so as do some that be seke / for þe is an euill  
 sygne / for a better physyeyen nor more honourable compayne  
 maye they not haue / than our lord Ihesu Cryst / yf he that hath  
 receyued this blessed sacrament partake by the mouth / & that  
 there appere ony of þe sacrament / it ought to be put in a secret  
 place well & reuerently / & lechym confesse hym of the synne / & let  
 þe prest vse the same that appereth of the sacrament or put it w  
 þe relikes or sacred thynges and the remenaunt in the pische.  
**P**enytence or penaunce is the fourthe sacrament wherof we  
 shall speke in the ende of this boke.

**O**f anoyngte or extreme vnyctyon. Ca. xii.

**T**he fyfte sacrament is þe extreme or last vnyctyon whi-  
 che is sayd anoyngte or anelyngte. This sacrament  
 is moche worth to pardon þe synes / & often allegeth  
 þe malady / for it was establisshed for the helth of the



soule / & for þe helthe of þe body. This sacrament may be receyued  
many tymes whan þe seke is in perell of deeth / & he ought to de-  
maunde it in his good wytte & memory. If it fortuneth þe he re-  
fused it & sayd that he had no nede therof / he shall be in perell of  
dampnatyon. ¶ Of ordres. Ca. xxi.



¶ **D**ordres we shal holde our tonge excepte a lytel for  
þe symple people. The holy canons saye þe Clar-  
kes ought to bere a tonsure or shavynge suffycient  
The tonsure þe is rounde havyng no begynnynge  
nor ende ygnifyeth þe god hath neyther begynnynge nor endyn-  
ge. The clarkes ought to beleue it with al theyr harte as they þe  
be of þe sorte & of þe party / & they say whan they be ordeyned ther-  
to. (Hic pars hereditatis meæ calicis mei. &c.) The clarkes  
ought to bere symple robes & simply to demeane themselfe / & to  
flee þe vanities of þe worlde / & the play at þe tables / of the dyce &  
also the Tauerne if it be not by necessitye in his iourney / & they  
ought to shewe boiute & demurete of harte / by good wordes & by  
good werkes & al þe wherwone one may serue / honour / & pray god /  
his mother / & al his holy sayntes / & to lyue chastly or elles gyue  
them to maryage. Of no thyng sholde serue clarkes / & it sholde  
be but a mockery yf they sholde not be better than other. The  
clarkes that haue benefices though it be so þe they haue none or-  
dres / & the deacons though it be so that they haue no benefices  
bene bounden to say theyr houres canonycal / or elles they synne  
mortally / though it were so þe they were accursed or in deedly  
syn / & them they ought to say at a cōpetent houre / trectably / & de-  
uoutely / as they þe speke vnto god. For saynt Iherome saythe þe  
better sholde it be to say the. vii. psalmes deuoutely / & w good  
harte / than all þe psalter agaynst his wyll & wout deuocyon. It  
is redde in þe lyfe of fathers of an holy heremyte þe mette þe deuyl  
of whome he demaunded what he had in a sake þe he bare / and he  
sayde that they were the wordes / the syllables / and the letters  
forgotten / or syncopeate in the seruyce of god / and that he wolde



laye them forth at þ̄ day of Jugement: Therfore ye þ̄ say your  
houres be well ware þ̄ ye have no parte in the lacke of the deuyl  
They that haue holy ordres or benefices ought to haue ryghte  
parfyte deuocyon and ryght competently ought they to haue it  
that haue þ̄ gouernaunce of soules them for to ensygne & well  
induce. For that is the thyng that our lord of them moost de-  
maundeth. For at the daye of Jugement of all þ̄ soules þ̄ be to  
them comyted they shall yelde vnto hym a ryght straye accouñt  
how they shall haue gouerned them/ensygned/and introduced  
And therfore they ought to put therto all theyr cure/ & for þ̄ cau-  
se bene they called curates. And þ̄ thyng þ̄ they knowe not ne  
vnderstāde they ought to demaūde of sage & dyscrete parsones

### ¶ Of good ensamples.

**A**ll the people of holy churche ought well to employ the-  
selfe to þ̄ ende þ̄ they may lyue dygnely & chastely & ther-  
to they bynde them/ & yf they so do aboue all other of þ̄ worlde  
they be moost happy. And for so moche as they bene þ̄ ensaum-  
ple of other of whome the other ought to make them a myzoure  
& take al good ensamples/of eche good ensaunple þ̄ they shal  
saye or do they shall haue eche one a crowne especyall agaynste  
god. But if they lyue in synne mortal they be horryble & styknyn-  
ge before god/ & before þ̄ aungelles & þ̄ sayntes/ & they dampne  
themselfe ouer dylaynously. And saynt Ambrose sayth þ̄ better  
pleaseth god the bayenge of dogges & the bryte of beestes thā  
the seruyce of a fayre parson luxurious. And saynt Gregore  
saythe/ þ̄ for suche synne god taketh often dyspleasure towarde  
the worlde. Also they þ̄ gyue euyl ensaunple vnto the worlde  
shall haue for eche ensaunple dolorous tourment.

### ¶ Of the sacrament of maryage. La.

xxiii.

**T**he vii. sacrament ys of maryage. Thys sacrament  
dyd god establysshe in paradysse terrestre/ & before all  
other sacramētes and afore al synes/ and maryage  
doth sygnify the honoure of Ihesu cryste/ that wolde be borne



Under the vmbze or shadowe of maryage / and tourned at the  
weddyng of Archedeolyn / water in to wyne / and he wyl that  
the man love his wyfe as his owne propre body / and the wyfe  
in lyke wyse her husbände / for they twayne be but one propre  
fleshe / and they ne ought to be but one body / and one wyl in  
all goodnes / for moche it pleaseth hym whan they be bothe in  
one accorde in goodnesse / they ought eyther to supporte other /  
and kepe good faythe / and not to gyue lyghte credence the one  
agaynst the other / the wyfe ought to be obedyent vnto her hous-  
bände in al that standeth with reason / and the husbände ought  
to kepe his wyfe honestly after theyr estate without pryde / yf  
god gyue them chyldezen they ought well to teche them good en-  
signementes to teche them theyr byleue and wel to chastyse the  
fro malgre / fro forswerynge / fro namynge the deuylls / frome  
curfynge / and from doyng euill / for some take some fautes in  
a custome bycause they were not well chastysed in theyr chylde-  
hode / wherfore the father and the mother shalbe greuoufly pun-  
nyshed / for what the colte taketh in yongthes pleasure maynteyne  
he wyl whyle he dothe endure. The housbände vnto his  
wyfe ne the wyfe vnto her housbände ought not to refuse com-  
pany without good and iuste cause / they ought to holde them  
fro vsynge company / durynge the chylde bedde / and in the tyme  
of secreete maladies that be not to be sayd / for therof myght co-  
me to them a vylaynous maladye / and the chylde that sholde  
than be engendred sholde lyghtly be mesel / croked backed / halte  
or counterfayte. Also in great festes and vpon fastynge dayes  
commaunded / and whan they wyl take theyr ryghtes / or for  
cause of delyte onely / it is good to absteyne them / for of theyr  
maryage that god hath so moche honoured they ought well to  
kepe them fro vsynge them there in dyshoneste contrary to the  
ordernaunce of nature / for they sholde offende god ouer greuou-  
ly / of his owne sworde a man may take his dethe. The housbā-  
de or the wyfe that breketh the maryage for what cause so euer



it be do synne so greuously that after the olde lawe they were stoned and put to dethe/ and he or she that kepeth it maye requyre theyr party surely/ but it behoueth that they lyue chastely / yf he or she abyde carnally with a nother they synne mortally. And the party defayllante sholde be constrained to take agayne company with the other/ he or she that sholde haue faylled and if the other party pardon/ it is a great almousnes and our lord shal counte it in great penaunce of the synne of þ party that so doth for vpon a synner repentaunt one ought to haue mercy.

**¶ Of maryage. Ca.**

xxiiii.

**¶** Han maryage shall be made it ought to be knowen yf it be of full agreement and good wyll as well of þ one as of the other/ and that there be none empeschement for yf there be/ the marynge shall be no thyng worth/ or for defaute of fyllyolage/ or of comparage/ or yf that one had before spauced wordes that sholde make maryage / or fyan- salies / or company carnall with ony parson of the lygnage wherein he wyll mary/ or put in ony other wordes of tyme to come/ as to make promise to take that one y other by maryage and after the wordes of tyme present that may make maryage for in all thysse causes maryage sholde not be worth. And they that sholde be assembled knowynge the empeschement sholde synne mortally and the chyliden of them soo maryed sholde be bastardes/ & they myght not haue to do togyder without synne mortall. And they that knowe empeschement/ yf they say it not they synne deedly/ and they be participant of the euylles therof comynge. And in all thysse causes aboue sayd noo man maye dyspense ne doo them grace but the pope onely / ne sentence or lettre gyuen to the contrary is worth but yf þ matter be aultred And for thysse perelles and for other ought the preeft to call the banes solempnely & to receyue all opposantes apertely & secretly/ & yf no parson geue opposycion/ & that he thynke there be indymment/ he ought to enquire therof dyligently/ and yf there be



none/he ought to sygnify it to þe Judge ordynary. Amongest the  
þe holde vnto other chyldren at the fonte of baptyme is no ryght  
of comparage or godfatherehode or empestement of maryage.

**O**f contynence or chastyte. Ca.

xxv.

**I**owe well that maryage the whiche god hath made  
a sacrament moche to be honoured and that it please  
hym/þe it be wel kepte. Alwayes the estate of con-  
tynence of them that wyl lyue chastely & abstepne  
them for þe loue of Ihesu Cryst standeth more plesaunt & more  
honourable/for that is a sacryfise that the parson maketh vnto  
god of hymselfe/for certaynly a gretter thyng a man maye  
not geue vnto god than hymselfe. And that is a vyctory þe one  
hath agaynst his fleshe if that he do vaynequyre it / þe whiche  
vyctory god shall crowne ryght hyghly. And also he is a mar-  
tyr or she whether it be/especcally in yongth. Also they that ly-  
ue chastely bene propzely þe monastery of þe holy goost/for thys  
cause/and for to thynke the better vpon god / and for to be þe  
more pure & clene of synne & thought of þe worlde/saynt Poule  
counseyleth to wydowes & to them that be not maryed that they  
holde them in this estate/& þe they fele that they may not lyue in  
this estate he counseyleth þe they marye them for drede to fall in  
the synne of lechery/but he sayth þe moche more happy be they &  
sholde be/þe they myght holde them in this estate of contynence

**O**f vyrgynyte. Ca.

xxvi.

**V**yrgynyte is so hyghe an estate & so worthy þe it maye  
not be prayled ynough/for it is a celestyall degree:&  
it is reode of many holy wymen þe leste royalmes/  
lordeshyppes & other rycheesses/& suffered martyrdome  
for kepe theyr vyrgynyte. This hyghe estate & noble tresour  
of vyrgynyte is lost bothe of hym & her þe aduysedly & playnely  
wolde fall in to þe synne of lechery/but if there be no more done  
& þe they repent them of theyr euyl volente with good harte & co-  
fesse the therof theyr vyrgynyte is recovered/but if þe thought be



corrupted by any manere/and that it be of the propre volante  
and by dede aduysed he or she hath loste theyr estate of vyrgyny-  
te without any recovery/and shall noo more be counted in the  
nombze of other vyrgyns/but they shall be counted as conty-  
nent yf they lyue chastely/also yf a man haue habytacyon with  
a mayde vyrgyn ouer her wyl/the meryte of her vyrgynyte is  
not desceased therby but augmented/where vpon it is redde of  
saynt Lucye y she sayd vnto the cursed tyraunt that wolde haue  
defrured her/yf thou do me to be despuselled violate & corrupted  
agaynst my wyl/the crowne of my vyrgynyte shalbe double.

### ¶ Of Penance.

**P**enance that is the fourthe sacrament and is thus set  
the last for to accorde with the matters folowynge to the  
ende that the synners be reconcyled vnto god. There thynges be  
thereto requesyte/that is to wytte/contrycyon/confessyon/and  
satisfactyon. Contrycyon is to haue doloure and great repen-  
taunce for all his synnes and to haue entencion and purpose  
to kepe and abstepne hym from all synnes/for he that hath en-  
tencion to fall agayne to synne his confessyon is vnto hym no  
thyng worth/and yf he perseuer and abyde in suche estate and  
entencion/he shall be dampned pardurably.

### ¶ Of Confessyon. Ca.

xxvii.



Confessyon is the seconde parte of penance / whan  
one is veray repentaunt for his synnes/ and hath  
ferme purpose and entencion to kepe hym from  
all synne mortall/and to amende hymselfe/than is  
confessyon of so great vertue that it is as a seconde baptyme/ &  
as a fountayne spryngynge with water and it purgeth all syn-  
nes what euer they be. And that confessyon/as sayth saynt ber-  
narde/dothe awaye all synnes/and restablysheth the vertues/  
it reioyseth than the aungelles/confoundeth the deuylles/reco-  
syleth the soule to god/closeth helle and openeth paradysse/ wel  
worketh the parson that often and worthely is washed in that



fountayne/for it is kepte in clenness/ in purete of conscience/  
in the loue of god he is the more stronge to do good workes/  
to kepe hym fro the enemy of helle/ and fro synne / the better  
to endure the euylles that to hym maye come.

**O**f makynge confessyon. Ca.

xxviii.

**I**f thou wylte well confesse the thou must fyrste thynke in thy conscience/as he that must make a counte vnto god. And thou must say al thy synnes/as ferre as thou can remembze/that thou hast done:and that thou shouldest haue gladly done yf thou had durst or myght in place & tyme: or in the .x. commaundementes:and receyue no thynge in thy conscience/for to saye vnto the pzeestes/for soo shouldest thou confesse be no thynge worth / and excuse not thyselfe soo as do some symple people/and shewe not thy synne greater than it is for soo shouldest thou make a leasynge/and for so moche as many wyl confesse them by great/without makynge declaracyon vnto god/& wyl saye. I confesse me of the synne of pryde of enuy/of Ire/of lechery/of slouth/of couetyse/of cursynge/of forswerynge/of sayenge euyl of other/of ymagynacyō agaynst other/of workynge in good felles/and so saye all by great. Suche confessyon made without declaracyon is nought worth ne suffycient/therfore to thy power it behoueth that thou declare and saye well thy synnes nakedly/ and playnely in the manere that thou hast done them/and how many tymes thou hast synned as nere as thou can. And yf thou haue synned in the good felles/or vpon the sondaye/or vpon a fastynge day commaunded/or in holy places/or of the state of the parsons with whom thou hast synned not namynge them / or yf thou haue enforced the to synne/or wolde haue synned more/or yf thou haue eaten more/or dronken more/to the entent to synne the more. Or yf for to do thy synne thou hast made a nother thy messagere/or if thou haue synned with ony parson that had no wyl to synne for suche synnes shouldest be greuous for soo moche as with the

D.i.



synne thou sholdest cause the parson to synne that had no wyll  
therto/and thou arte bounden to moue the same parson to re-  
pentance. Also yf of thy synne there come any euyl ensaunple  
o: yf by the cause of the/by the counsaile of the/o: by the consen-  
tment of other haue synned/for so sholdest thou for echeone be  
greuously punysshed/and yf thou haue longe abyden in synne/  
and all other thyng that maye greue and make moze thy syne  
thou oughtest to saye and well declare it to thy power.

**O**f makynge well confessions. Ca.

xxviii.



If thou declare not well thy synnes/the preeft ought  
to cause the to declare them / and of other synnes in  
the whiche he thynketh thou mayste be fall o: y thou  
woldest haue done/he ought to aduyle & demaunde  
the dyscretly and swetely without esponentynge hymselfe/and  
of synnes that be not comune he ought coueytely to demaunde  
the/and of ferneffe and he ought to shewe the the greuousnesse  
of thy synnes/and to gyue the counsaile and remedy suffycient  
and in the ende he ought to demaunde the yf thou therof repent  
the with good harte/and yf thou haue entencion to abstepne &  
kepe the frome all synnes mortall/and to amende the/ouer all  
thyng kepe the well y thou leue no thyng to say to thy know-  
lege/ne noo synne mortall wherof thou arte well remembred/  
for than thy confessions sholde be no thyng worthe/and yf thou  
take thy ryghtes in that estate thou synnest mortally / & yf thou  
sholde dye in that estate thou sholdest be dampned perdurably.  
It is redde of a holy woman that was holden the best woman  
of a towne and that dyd moost good whan she was dede an ho-  
ly heremyte was in y churche where her body was and he sawe  
a deuyl that helde her enchayned with a chayne of yron / than  
he prayed our lord that he myght knowe what was the cause/  
& a voyce to hym sayd that she had done a mortall synne in her  
yongth wherof she durste neuer for shame be confessed/and for  
y onely she was dāpned perdurably. Many other ensaunples



bene redde therof þ̄ whiche I shall leue for b̄reſte. ¶ Saynt Iames ſayth that we al ſynners doth ſynne in many thynges but we forgete theym. But the deuyll forgetteth none of theym. And certaynely yf thou wylte vnderſtande this lytell boke fro the begynnynge to the laſt ende thou ſhalte fynde thyſelfe inuoluped & bewraped in many ſynnes wherof thou doſte not aduſe the/ and therfore aduſe the well/ for þ̄ better that thou ſhalte be aduſed & confelled the moze pure & the derer frende of god ſhalte thou be. And ſaye thou in the ende of thy confellyon. Certes I haue ſynned in many other thynges wherof I am not aduſed/ and gladly ſholde I ſay them yf they came to my remembrance/ of whome & of all the ſynnes that I haue ſayd I repent me of good harte & therof crye god mercy/ & haue good wyl therfro to kepe & abyſteyne me with al my power/ & for to amēde me. And therfore I requyre abſolucyon of god/ & of you penaunce.

¶ Of ſatysfactyon. Ca.

xxix.

**T**he thyzde parte of penaunce is ſatysfactyon that ought to be done in this manere/ yf thou haue myſdone agaynſt a nother amende the therof as ſoone as thou mayſte / yf thou haue dyſſained a nother calle agayne the ſclaundre to thy power without makynge any leaſynge/ and therfore crye hym mercy yf he knowe it & ſoo make amendes to hym/ yf thou haue had any euill cauſe vnto a nother/ or yf thou haue done to hym damage or pourchaſed his damage without iuſte cauſe/ thou ought to do vnto hym ſatysfactyon and yelde agayne of thy propre goodes all his damages as ſoone as thou maye. For yf thou mayſte & doſte it not thou arte alwayes in ſynne / & mayſte not haue therof abſolucyon. And yf he be deed doo reaſon to his heyre. And yf thou mayſte not fynde hym ne his heyre doo therein by thy confeſſoure. And knowe thou/ that yf thou mayſte not fynde hym ne his heyre & that thou gyue it for god thou arte not therof quyte / for a man ought not to doo almous of a nother mannes goodes excepte

D.ii.



that it be a ryght lytell thyng and that it amount to no valure  
yf thou se that thou mayste not yelde it to them to whome thou  
arte holden/haue great doloure in thyne harte and good wyll  
to yelde it as soone as thou mayst. And yf thou se y thou mayst  
not yelde it agayne than say prayers and do other good dedes  
and penaunce for them to whome thou arte holden so moche y  
it may suffyse. And so sholdest thou haue done suche satisfactyō  
as thou myghtest / and yf it come to thy remembraunce y thou  
arte holden to them crye them mercy and praye them to pardō  
it vnto the for the loue of god. ¶ Also satisfaccyon is to doo &  
accomplishe the penaunce/ and what the preest enioyneth the  
in confessyon/the whiche penaunce thou oughtest to do with al  
thy power/or elles sholdest thou synne ouer greuously and thou  
mayste not chaunge it/but if it so be that thou mayste not do it  
do it to be chaunged by y preest that gaue it the/or by a nother  
that hath power so to do/ & yf thou haue at any tyme forgottē  
it thou oughtest agayne to confesse y & take penaunce. ¶ Also  
the preest ought not to gyue the in penaunce to cause masses to  
be longe ne put it to pardon yf thou mayste well do penaunce  
with thy body/ for the body that hath done synne ought to doo  
penaunce yf it may/and it is good therewithall to gyue almous  
to do pylgrymages/to make prayers/to synge masses/ to put  
it to pardon/yf it seme a man good where as the parson maye  
not do other penaunce/and the more repentaunt that thy con-  
fessoure sette the/the lesse penaunce ought he for to gyue y / for  
the penaunce of a dolent harte is the beste penaunce that is / yf  
thou be seke and in peryll of dethe/and that thou be veray con-  
fessed and penytent eche preest maye and ought to gyue the ab-  
solucion of all synnes what euer they be / and of all sentences  
of cursynge yf thou requyre hym/for yf he sholde mynystre to y  
thy ryghtes thou beyng in sentence of cursynge he sholde offen-  
de ouer greuously / and therfore he ought fyrste to absolve the.  
¶ Thus saie the holy canons/ but yf soo be that thou guarantishe &



recouer helthe go thou vnto hym that dyd the to be accursed as  
soone as thou mayst goodly / for to do that reason wyl / or thou  
shalte fall in sentence as before. ¶ Also yf thou haue no preeſt  
to whome thou mayſte confeſſe the / and that thou be veray re-  
pentaunt of all thy ſynnes / and that thou woldest confeſſe the  
gladly yf thou haddest a preeſt / & alſo woldest receyue thy crea-  
ture / yf thou dye in ſuche eſtate / it ſuffyſeth vnto god / and thou  
arte forthe of peryll of dampnacyon.

¶ Of the fyre of pourgatoꝝ And of the remedy that  
there is. Ca. xxx.

**T**hou oughteſt moche to enforce y to do in this worl-  
de y penance of thy ſynnes or ſatysfactyon or other  
wyſe by great repentaunce & doloure of harte / or by  
good werkes / or by well ſoufferynge paciently the  
euylles / the paynes and the trybulacyons of this worlde / as it  
is aboue ſayd / for all y remayneth for to be done by the / it ſhall  
behoue the to do it in the fyre of pourgatoꝝ / the whiche fyre ys  
ſo ardant and hote that all the fyre all the paynes / and all the  
tourmentes of this worlde bene but as a dewe / or as a bayne  
in regarde of that fyre. ¶ God howe moche without pyte bene  
the frendes of them that bene therein / the whiche wyl not helpe  
to deliuer them fro that fyre and fro thoſe paynes. ¶ The whiche  
frendes they requyre and cal vpon by the voyce of holy churche  
ſayenge. ¶ *Miseremini mei miseremini mei saltem vos amici  
mei.* ¶ That is to ſaye / haue pyte on me / haue pyte on me ſpecy-  
ally ye my frendes / we maye helpe the by prayers / by aulmouſ-  
nes and by faſtyng. And aboue all thynges to theym valueth  
the maſſe where as is offered and ſacrifyed for them the precy-  
ous body and the precyous blode of our lorde Jheſu cryſte.

¶ Of the paynes of helle. Ca.

xxxi.  
D.iii.



**T**he dampned soules in helle for synne mortall bene  
in the company of deuylles that bene so horryble to  
beholde that Saynt Augustyne saythe. There is no  
man but y he wolde loue better to be bzent quyeke  
than to beholde a deuyl in his odyble and lothsome fygure. Al  
so the deuylles trebuche y dampned soules & caste them froully  
and horrybly in to great abysses withoute mesure that be all  
full of water/so colde that all the waters and all the yces of the  
worlde be no thyng to be compared vnto the regarde of them  
for yf a great mountayne of fyre sholde fal therin/incontynent  
it sholde become yce. And so as he that hathe his handes all fro  
sen puttyng them to the fyre feleth great doloure and payne/  
the deuylles to the entente that theyr panes sholde be the more  
greuous/take them from thysse great froydures colde and abyss  
mes and caste them moche despyteously in to a great stagne of  
fyre ardant so that the fyre of this worlde is no more warme in  
regarde therof than is a fyre paynted vpon a wall in regarde  
of worldely fyre/and yf all the water of the see fell therin it shol  
de not be the lesse hote. Also they haue drede that a mortall man  
without deche can not fele so moche. They haue also pauoure/  
horroure/darkenesse impalpable/ great brennyng serpentes  
that lyue in the fyre/as a fyssh in the water/and dragons so hor  
ryble that they tere and deuoure them all hole with fouldres &  
tempestes that stryke and fall vpon theym. And deuylles that  
stryke vpon them with hamours without seaspnge as symthes  
vpon stythes Glauours that with speces and glayues perce  
t hem thrygh/grete wormes/great bestes/and great codes that  
gnaue vpon theym rent theym in peaces and draue out theyr  
entralles and bowelles. Many other paynes that all men mor  
tall can not recounte. And the more that they haue synned the  
more greuously be they there tourmented.

*De se conformat meritis cuiusq; iehenne.*

*Ut qui deliquit leuius/leuioribus ille.*



Sublaceat penis/et qui grauiore reatu.  
 Excessit grauius/grauiorem sentiat ignem.  
 Mortis inaudite torquenter agone/quibus mors.  
 Et non posse mori/quia quorum mortua vita  
 In culpa fuerit/sic viuet semper eorum.  
 Mors in suppliciis/et qui delinquere nimis.  
 Non cessat finem moriendi nesciet illic.  
 Astrictus glacie nimium de frigore transit.  
 Ad priimas:o supplicium miserabile semper.  
 Et nunc moritur quem carcer torquet auerni.

**B**ut aboue al thynges they do tourment them that by theyr  
 owne defaute haue losse the Joyes of paradylle.

**H**owe the dampned soules playne themselfe in helle.



As the cursed dampned soules of doloure and wo  
 strayne and gnaste with theyr tethe/ & cast out great  
 playntes and great womentacions / and they saye  
 as sayth the boke of sapience. Alas what is worth  
 what profyteth vnto vs our pryde/ our vayne gloze/ our Joye  
 our lechery/ our rychesses/ our easement/ our delyte/ our cursed  
 and wycked volente that we had to the worlde. Alas all thys  
 thynges bene passed as a shadowe and as the wynde. And we  
 bene in helle pardurably tourmented/our vayne gloze & oure  
 ease is turned in to dolours. Alas it semeth vnto vs that our  
 lyfe dured no more but as the flyght of a byrde or the flyght of  
 an arrowe/moche were we blynded and Ignoraunt/ that for so  
 shorte a tyme of lyfe haue losse the gloze/ and gotten thys tour-  
 mentes. Alas whan thys wretched dampned soules shall haue  
 bene in helle by þ space of an hundzeth thousande yeres yet that  
 theyr terme be euer newe to begynne. For euer withoute ende  
 in lyupnge they shal dye and in dyenge they shal lyue and neuer  
 make theyr dye. And after the daye of Iugement the body togy-  
 thers with the soule shall be tourmented.



**W**han our lord Ihesu cryste with his aungelles & his sayntes shal come at the daye of Iugement / & al manner of people holly without faylyng one onely heyre of the hede shal aryse agayne / & all alpye in body & in soule shal come in suche age as our lord Ihesu cryst was of whan he was crucifyed. That is to wytte in the age of. xxxii. yeres & thre monethes / bothe yonge and olde / & the chyldren styll borne shal not come to Iugement. Than our lord Ihesu cryst moche courrouced agaynst the synners aboue sayd & shal shewe vnto them the crosse & the crowne of thornes / the pylle & scourges / the naylles / the spere whiche the aungelles shal holde and the woundes in his handes / in his fete & in his syde shal clerely apere / & he shal to them say / as sayth saynt Iohan golden mouth Euyll accursed I was made man for you / & souffered all the paynes & tourmentes that ye here se / & many trybulacyons / & fynably dethe & passyon ryght dolorous / & you had I called vnto me as my people / & ye shoulde haue had Joy and glory / yf ye had serued me truely & kepte my commaundementes. But all thynges & all other my benefaytes showed vnto you ye haue put in oblyuion / & no thyng therof haue ye done ne put in your hartes but all your entent & all your harte haue ye set vpon thynges mondayne for to accomplysh the your wylles and your desyres. Also yf deuyl shal expose vnto them without faylyng any thyng all theyr synnes and all theyr vayne glorye / all theyr vayne wordes and all theyr tyme lost and wasted without good cause and all thynges lefte vndone parteynyng to goodnesse yf they myght haue done well / this sayth saynt Augustyne. Also all the aungelles with our lord shal be moche dyspleased agaynst the helas helas the ryght wretched synners / howe angry and howe moche abashed shal they be that maye ne can make no contradycyon. Than our lord by Iuste sentence shal condempne yf bodyes & yf soules hādes & fete / & do the to be cast pardurably into



the tourmentes and paynes aboue sayd/ and the good soules & bodies he shall lede with hym in to glozy and ioye eternal. The scripture and holy men gyue vs admonycyon moche to thynke vpon this Iugement. So ought we to make vs redy without taryenge for to go thyder vnto Iugement surely and without help. Eche parson that in synne mortall / shall be in as great peryll as thou hast herde/ for thy synne thou hast lost the loue of god that so moche loued the/ and arte runne in to his indygnacyon/ also thou arte berefte of all the goodnes of holy churche/ that thou shalt take noo parte therof/ also thou wast the chylde of god/ and thou hast made thyselfe bonde man and thral to hym to whome thou arte solde for thy synne. Also thou that oughtest to haue gyuen ensaumples to haue done well/ hast gyuen ensaumples to do euill. Also by thy synne thou leuest to doo and to thynke vpon many good dedes. Also thou hast more shouaunce and more euill of thy synne/ than a nother hath of ioye of ledynge good lyfe. Also of thy synne that is done past in an houre/ thou hast no thyng remaynyng but synne. Also thou beynge a cytesen and heyre of paradysse and a brother and felowe of the glorvous company that there is/ hast berefte thyselfe therof/ and hast made of thyselfe a cole vnto þe fyre of helle. Ha carypse do thou shame vnto the enemy of hel'e that so hath taken and blynded the/ and conuerte þe vnto our lord without longer delaye for suche delacyon and attendaunce/ hath many one loste and dampned/ and so thou knowest that we haue not so moche respyte graunted vs as vnto þe morowe. And yf thou thus wyl do and lede a good lyfe to thy power/ thou shalt reioyse and make gladde the aungelles / and recouer the loue of god and the glozy that thou shalt here.



**A** Of the ioyes of Paradysse. Ca:

xxxiii.

In the glorvous royalm of paradysse/ is all Joye/ all glozy/ all goodnesse/ and all that the harte wyl / or may desyre without ony defaute/ where þe aungelles



and sayntes se god face to face in his beaute / & in his magestye  
and to be in his glourious company where his frendes haue so  
great Joye / and suche delyte that all hartes can not thynke it &  
wherof they maye neuer fylle themselves / neuertheles they haue  
euer that whiche they desyre without ony defeaute and they haue  
and shall haue alwayes without ende / Joye / honoure / & glory /  
for all the rycheles / all the delytes / and all the pleasures of the  
worlde / bene but dolours & anguysshes in regarde therof: many  
meruayles myght one say therof / but whan he sholde haue sayd  
all that he myght / graunt scripture sholde be conuenable ther-  
to. And therfore we shall leue to speke therof. For the scripture  
sayth that the eare myght not here the mouthe speke / ne harte  
thynke the great Joye that there is. This glory ys apparelled &  
made redy for them that do loue god of good harte and do kepe  
his commaundementes / and to them that for the goodes and  
rycheles that he hath lent them gyue vnto hym laude & pray-  
syng and be not proude therof. And after they quantyte gyue  
parte therof gladly to the poore / and set not therein they harte  
pryncypally but in our lord. And to them that paciently suffre  
for the loue of god the pouertes / paynes anguysshes and try-  
bulacions of this worlde. And therfore to þe entent y we sholde  
be alwayes redy and kepe vs fro synne and that we sholde not  
set pryncypally our hartes in this myserable worlde that is but  
a thughefare full of wepynges / of dolours / & anguysshes whi-  
che we shall leue without beryng awaye ony thyng / and that  
we sholde remembre that oure wretched body shall be couered  
with erthe as a synkruge and vyle caroyne & eaten & gnawed  
with wormes. Our lord Ihesu cryst dothe not promyse vs to  
abyde vnto the morowe to the ende that our harte and our pryn-  
cypall entent sholde be fxyed in god and in his blessed mother.  
& to remembre often howe the swete Ihesu cryst wolde humble  
hymselfe for vs & descende frome his glorye and become man &  
be our brother and suffre dethe and passyon for vs / wherby we



may haue the moze lyghtly his loue and his glozp/ yelde we vn  
to hym gladely graces and thynke and reioyse vs in hym and  
synge we vnto hym with great Ioye. For we be the sonnes and  
the doughters of god made and fourmed after his semblaunce  
bretherne and systerne of Ihesu cryste redemed with his pzeyp  
ous blode and repzysed with his pzeypous body/ companions  
with aungelles and euherytours/ at the leste yf it holde not at  
ourselfe/ without ende of þe sayd glozpous royalme of paradysse  
vnto the whiche bynynge vs the swete Ihesu cryste.

**A M E N.**

**¶** Here endeth the doctrynal vnto symple  
people lately translated forth of frenshe  
in to oure naturall tonge of Englyshe.

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